Bombay Branch Royal Asiatic Society

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WEEKLY REVIEW.

—The man murdered in Sonapore was a Municipality sweeper. The murder took place in a narrow lane, crowded with houses, before 9 P. M. His throat was cut from ear to ear. The murder was doubtless committed for the sake of the ornaments on his person, worth about Rs. 50. He was in a liquor shop about an hour before, and the Police should give special attention to that shop and its visitors, for it was there probably that his ornaments and his money attracted the notice of those who killed him. When found he was not quite dead, but died as soon as he was put into a buggy. We suggest that the best thing, when a man is found in such a state, is to send for the nearest doctor, before his body is even stirred.

—At a large meeting of the Association for Promoting Christian Knowledge, in Dublin, a resolution was unanimously passed removing the *Christian Year* from sale among their books until the alteration of the hymn for the 5th of November into a statement of the real presence, is withdrawn. We cannot but regard this alteration made by Keble at the close of his life, as in some sense an indication of the tendency of the system with which he was identified.

—Speaking of the spirit revenue, Mr. Fitzgibbon, Master in Chancery, says: "Seeing that this revenue is levied from the mere laboring class, and directly taken from the daily wages of this class, and that enticement to intemperance and vice constitute the force by which the tax is imposed, it must surely appear an odious imposition in the eyes of all reflecting men who have the happiness and prosperity of the nation at heart. No rational man who stands above the degraded victims to this vilifying fiscal contrivance will complain of any substitute that may be proposed for recouping the treasury, if that system do not draw after it such a train of brutalizing evils as attend the present licensing system."

—The Rev. Robert Milman, newly appointed Bishop of Calcutta, was born in 1816; is unmarried; took his B. A. degree at Exeter College, Oxford in 1838; has been vicar of Chaddleworth, and Lamborne, (Berkshire) and Great Marlow, to which last parish he was nominated by the Bishop of Oxford in 1862; is the author of *Life of Tasso, Love of the Atonement, Conversion of Pomerania, Meditations of Confirmation, Mystery of Menking, Voices of Harvest, Way through the Desert*, of not one of which are we able to speak from knowledge. He was consecrated in Canterbury Cathedral on the 2nd of February.

—The Reports of the Religious Societies for last year, all announce a great falling off in the contributions. This is attributed to the financial pressure. Still it is remarkable that there probably was never before a season when so much money was spent in Bombay for amusements and festivities, as has been spent this season. There are many more claims upon the charity and Christian feeling of the community than there used to be; but then there are very many more to meet these claims than there formerly were.

—The inhabitants of Bombay, largely and worthily represented at the Town Hall on Monday last, agreed upon an address to H. E. Sir Bartle Frere, and resolved "that a public subscription be commenced for the erection of a statue to be placed in the Town Hall of Bombay, and for the presentation to His Excellency of such a personal testimonial as a committee of subscribers may hereafter determine." Excellent addresses were made by the Hon. Mr. Hunter (chairman), the Hon. Messrs. Bayley, Foggo and Mungaldas Nathooboy, Sir Jamsetjee Jejeebhoy, the Rev. Dr. Harding, Bishop of Bombay, the Rev. Dr. Steins, Roman Catholic Bishop, the Rev. Dr. Wilson, the Rev. Mr. Fletcher, Mr. Venayekrao Jugonnath, Mr. Vishwanath Narayan Mundlik, Dr. Bhau Daji and Mr. Manockjee Cursetjee.

—From the Report of the Bombay Bible Society, submitted last Tuesday, it appears that there were, last year editions of *Genesis, Matthew* and *Mark*, in Marathi, and of the Guzarati New Testament as far as *Hebrews*, printed for the Society, which has also aided in printing *Luke* in the Marwadi dialect, prepared by the Rev. Mr. Shoolbred. The total issues were 13,196. Proceeds of sales, Rs. 2,606. Contributions Rs. 2,727. At the meeting both of the Tract and Book Society and Bible Society, very interesting addresses were delivered, sketches of which have appeared in the daily papers.

—The distress here is terrible. These words have been telegraphed from London by Lord Cranbourne to the Viceroy of India. The latter had telegraphed that the people of Orissa would need relief for nine months longer, and that, in addition to Government aid, £ 100,000 of charitable contributions, would be required. The answer, January 21st, bids India expect nothing from England. 'Distress here from panic, frost and strikes is terrible and engrosses public attention.' Who hindered the contributions of the English public to the Orissa Famine Fund, three months ago, before winter had set in? And upon whose advice? And who was right, the Government of India or the press of India?

—Mr. Atmaram Sudashiva Jayakar, who lately obtained a degree in medicine is about to avail himself of the Munguldass Nathoobhoy Traveling Scholarship and proceed to England.

Mr. Tinling, of whom we spoke in our last number, is expected to deliver an address on Monday evening at 8 o'clock in the hall of the Robert Money Institution. The public are invited to attend.

We beg to call the attention of our readers to the advertisement concerning the Annual Meeting of the Bombay Scottish Orphanage.

We have been favored with a paper, prepared by Dr. C. S. Valentine, regarding the Medical Missionary Training Institution, proposed to be established at Agra. We hope to find room for some extracts from this.

We have been requested to mention that "A preliminary meeting with a view to the establishment of a Temperance Society and Reading Room in the Fort, will be held on Monday next at 6 P. M. at the rooms of Mr. J. M. O'Callahan, 38 Meadow St. opposite Rosselet & Co's. E. Chapple Esq. has kindly consented to take the chair. Friends of the cause are invited to attend."

The American Mission has sustained a severe loss in the death of Mrs. Harding, wife of the Rev. C. Harding, Sholapoor. Many that knew her worth will deeply sympathize with the afflicted husband and the four bereaved children. It is a little more than ten years since she came to this country and her missionary life has been about equally divided between Bombay and Sholapoor. She had that 'ornament of a meek and quiet spirit which is in the sight of God of great price'; an undisturbed serenity, combined with a genuine interest in others and a desire to make them acquainted with the Source whence flowed the river of her peace. We make bold to extract a few lines from a private letter. "The gentle spirit that has left us has found a better home, I am sure. God has evidently been preparing her for this event. Often during the past year have we conversed together about death and the home beyond, and her quiet trustful remarks have frequently startled me, lest they might foreshadow what has now actually come to pass. Only a few days ago, she told me that line from Dr. Bonar was much in her thoughts, 'I lay my sins on Jesus,' and this seemed accurately to express her calm trust in Him and her sure hope of salvation through Him; and but a few moments before her death, her very last assurance, given with great emphasis, was, 'Jesus is with me.'"

We knew and highly esteemed the aged Christian mentioned below, and have much pleasure in giving place to this notice:

"In the Bombay papers of June last, the death was announced, at Girgaum, of a venerable relative of the writer, whose worth from her retired habits, was scarcely known beyond a very limited circle.

"She had probably attained the age of four-score, but how long she had walked with God, I know not, for I only became personally acquainted with her on my arrival from England in 1829.—The late Mrs. Martinnant was no ordinary person, she was well read, and her conversation manifested a superior mind. It was her piety however that shone brightest. Many of the poor heathen in

her neighbourhood could shew the clothes she had made for them; many a time have I come upon her unawares, when in the midst of her labors of love, some little wretched half-starved Indian child was receiving clothes from her, or some poor woman asking for medicine, or seeking for counsel. No one was ever driven away from her hospitable door. A tale of woe would touch her sensitive heart, and she never tired of doing good. Her's was no caste religion; though devotedly attached to the Church of England, she was more devotedly attached to her Saviour; for herself, or her own comfort, she had little thought—she thought and felt for others, and even her last illness was caused by a tender feeling for her ayah, over whom she fell, because she would not disturb her at night. To her servants she was invariably kind.—Her means were very limited, for though an Officer's widow, she did not I believe receive any of that substantial aid from the Military Fund that is now allowed. Her habits were so simple and her self-denial so great, that the income derived from the interest of a little money and her pension from Lord Clive's Fund, sufficed for her wants, and for the relief of the poor. When I heard of her decease, I thought of the poor in the neighbourhood, who would so much miss the kind fostering hand of their aged benefactress, who had gone to take her place prepared in the mansions above by her loving Saviour whom she sought to glorify on earth.

A. D. F.

Govan, Lanarkshire, N. B., Dec. 1866.

The Bombay Guardian.

SATURDAY, FEBRUARY 16, 1866.

CHURCH AND STATE.

The Rev. Dr. Steins, the Roman Catholic Bishop of Bombay, spoke at the meeting in honor of Sir Bartle Frere last Monday, and bore very decided testimony to the aid and encouragement which the Roman Catholics had received from Sir Bartle and Lady Frere, in their efforts to provide orphanages for the children of soldiers. He added:

"Though I am gratified to give the greatest praise to the impartiality of Sir Bartle, we cannot deny that there is still a certain amount of inequality prevailing. This remark may appear somewhat strange, but I feel no hesitation to give expression to it before this assembly. I know too well the spirit which animates the gentlemen here present, many of whom I have the honour to call my friends, and I would not be doing justice to their liberal feelings and to their wish for equal protection to be granted to all, if I manifested the slightest fear in alluding to a state of things which they disapprove of as well as I do myself. (Applause.) But it would be the greatest injustice to lay the blame of this inequality on the noble Sir Bartle Frere, and I wish all the members of the community under my care to bear in mind that there are laws and regulations binding the Governor as well as all those who are governed by him; beyond the limits of these laws he cannot go. These laws are sad remains of old times: gradually they will sink down. All that can be expected from a Governor is that the application of similiar laws be made in as favourable a way as possible. In this, I can state, our revered Governor has never been deficient, always he has favoured us with the fairest interpretation and the mildest application the existing law was capable of."

The inequality referred to is probably that which obtains in the salaries accorded to chaplains, those of the Roman Catholic being less than those of the Church of England and Presbyterian. If ministers are to be salaried by the State, it is difficult to show a reason why a different scale should be adopted for different denominations. There are three courses open for the State. The first is not to give salaries to any, leaving it to the Churches to support their own ministers and agents. The second is, to give salaries to ministers of certain churches recognized as orthodox and Scriptural. The third is to give salaries to all ministers of the different denominations to which the servants of the State belong. The first course is, we think, open to the least objection.———But our object in referring to this matter, is to place in contrast, with it the very different condition of things existing in Rome, a condition that would be universal in Roman Catholic countries if the Pope's idea of Government were every where carried out there. The last home papers tell us that a meeting of Scotch Presbyterians to worship God on the Sabbath, has been summarily put a stop to in Rome. No worship of God except according to Roman Catholic rites, is tolerated within the walls of Rome; and an English Christian may think himself happy if he succeeds in retaining his copy of the Holy Bible while visiting the States of the Church. Protestants, Greeks and all other non-Romish Christians have to go beyond the walls of Rome to meet and sing the Redeemer's Praises. Yet our Roman Catholic friends in India, represented by Dr. Steins, complain of 'the inequality, a sad remnant of old times' that obtains here. What are the old times, here referred to? Not the old times of the 15th century, when it was death for a man in England to be found reading the Bible in his own house? The remains of *those* old times are to be found, if any where, in Rome.

YOUNG BOMBAY IN BERAR.

It is interesting to observe that though Young Bombay is not good for much when left to himself, he can be made very useful under proper management. Any one travelling in Berar at present will be surprised and delighted to find that in remote villages, where his experience of other parts of this Presidency would lead him to expect to find no school at all, or at best a Vernacular one of the humbler kind, some alumnus of Bombay or Poona is engaged in spreading enlightenment among his less privileged fellow-countrymen, offering to them not only instruction in their own language but, as soon as they can avail themselves of it, an elementary knowledge of English. Englishmen can hardly understand how much positive hardship these young men have to undergo, and how much courage they require to enable them to enter on their work in a district quite new to them, and where the people are disposed to regard them with unfriendly feelings, as rivals and intruders. It is well for them, and for Berar, that Dr. Sinclair, whose energy has set all this machinery in operation, not only inspires his agents with his own enthusiasm, but encourages them by considerate and indulgent treatment. The plan of extending English along with Vernacular education is excellent on this account, that in this way full advantage is taken of the popularity of the University. Through the medium of High Schools with their dependent village schools, the teachers of which are perhaps themselves undergraduates, the influence of the University is extended to the remotest neighbourhoods. In this way, more than in any other, may we hope that the people will be stimulated to make efforts in their own behalf, and become less dependent on Government for their education. Before long, the schools of Akola and Umrawati will send up candidates to Bombay for the University examinations, and the poor people of Berar who are in general very rude and ignorant, will at least be brought into much closer connection with the means of civilization and improvement. The Educational department in this Presidency might perhaps borrow some useful hints from the system established by Dr. Sinclair in Berar. In many large villages in this Presidency there are vernacular schools where the teacher, though competent to give instruction in his own language, knows not even the alphabet of English. In consequence of this not only are the most forward pupils left without an opportunity of learning English but the teacher, instead of being a link of communication between the village and the more advanced education of other places, sinks to the level of the village community, and becomes undistinguishable in point of influence from the other Government officials of the place. In this way there is no progress, no introduction of new ideas. The people of the village never think of sending their children away from home to receive a higher education, and local prejudice and exclusiveness remain as strong as ever. On the other hand, were the influence of this University made use of to its full extent, and were as direct a communication as possible established between the head quarters and the most distant outposts, there would be good reason to hope for rapid progress and extension. Surely the production of such a wide spread interest in education is a much better thing to aim at than the establishment of separate schools without any material connection, or any likelihood of growth or expansion. To such a comprehensive scheme as is here advocated the remarks on Education in the Reminiscences of a Bengal Civilian are specially applicable. "The thousands thus simultaneously educated, of all castes and creeds, would in a few years themselves become the nation. They would form, as it were, a powerful educated caste in themselves, and be able by their numbers, influence, and material support, to overthrow those barriers which caste prejudices now oppose to all real improvement. The natives who are now being educated, although willing themselves to throw off the shackles of caste, are numerically too few and too scattered and disunited to act in a body, or to contend effectually with popular prejudices and customs which are the great bar to the evangelization of India, to which alone we can look for any real or lasting improvement."

R. S.

THE PLURALITY OF RACES.

Dr. M'Causland, author of a work called *Sermons in Stones*, has written another called *Adam and the Adamite* in which we find, as the former work would have led us to expect, some research, more ingenuity and a good deal of fancy. His imagination aids him not only in the formation of hypotheses but in the support of them. We cannot say however that the reading of this book has been altogether unprofitable to us.

Dr. M'Causland does not believe that all mankind are descended from Adam and Eve. He is struck with the fact that the negro is represented just as he is now, in Egyptian sculptures that are 3300 years old. He cannot find any evidence that the Mongolian, African, Australian, American and other types have been produced by gradual changes wrought from generation to generation. He believes that these are artificial types, created from the beginning, in different localities. Adam is the first of the Caucasian race, but is really the last of the races of men whom God created on the earth. The others have a much higher antiquity. What is singular about these views is that they are advocated by one who professes to receive implicitly

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the statements of the Bible, and to find in these, evidences of his position.

If all mankind are not descended from Adam and Eve, much less are they all descended from Noah. In carrying back the different races now existing, it is at the deluge that the pluralist is first obliged to part company with those who hold to the commonly received opinion of the testimony of Scripture regarding that event. It is conceded by many, by ourselves in the number, that the Scriptural account does not necessarily imply that the flood was universal relatively to the earth, but simply that it was universal relatively to man. The antediluvians are supposed to have occupied a particular part of the world, a portion of Western Asia, and it is this part of the world that is believed to have been submerged. The language at first sight seems strictly universal; but on comparing it with similar phraseology used in Scripture with reference to a portion of the earth, it has to be admitted that the 6th of Genesis does not necessarily teach the inundation of the whole earth. But Dr. M'Causland has to go much farther than this. He denies that the Deluge was universal with reference to the families of men. As a chastisement it was intended for the descendants of Adam; they were all accordingly destroyed, with the exception of eight souls. But the other races of man, in other parts of the earth, were not affected by the deluge. Here, the theorist comes into collision with a number of strong convictions entertained by Christians. Perhaps the matter can be made plainer by throwing the discussion into the form of a dialogue between *Conservative* and *Theorist*.

Conservative. I deny that the language of Genesis regarding the Deluge can fairly be explained as signifying any thing less than universality with regard to man; and I affirm that there are passages in Scripture that bind us down to the view that Adam was the sole progenitor of the human family.

Theorist. Well, let us consider one point at a time. Let us first consider whether the language in Genesis VI. is absolutely inconsistent with the opinion that there were certain tribes or families of man besides the race that was swept away.

Conservative. Nothing can be more express than that language. 'God saw that the wickedness of man was great in the earth.' 'It repented the Lord that he had made man.' 'And the Lord said, I will destroy man whom I have created from the face of the earth.' 'The earth was corrupt.' 'All flesh had corrupted his way.' 'The end of all flesh is come.' 'Every thing that is in the earth shall die.' 'And all the high hills that were under the whole heaven, were covered.'

Theorist. Do you believe that the Deluge was universal? That every living thing on the face of the earth perished?

Conservative. I do not think we are bound down to such an opinion. There was not room in the ark for representatives of all existing creatures. After 6000 years we are only now becoming acquainted with certain remote parts of the earth; and a prodigious number of persons would have been needed to collect for Noah living specimens from all parts of the globe. The different climates of the earth are so many different worlds, and the creation, the *fauna*, that belongs to one cannot be transferred to another. The deluge was a punishment for man, and there was no need that it should extend beyond the region inhabited by man. But it was of great importance that Noah and his family should understand that it was absolutely universal so far as man was concerned. Hence, the strong language used.

Theorist. God told Noah that every living thing was to perish.

Conservative. Every living thing in Noah's world. There was no need that Noah should be informed by special revelation that the earth was a globe and of much vaster dimensions than he supposed; that there were various races of animals in countries that would be called America, Africa, and Australia in days to come.

Theorist. Very well; I entirely agree with you. The communications of God always bear a strict proportion to the measure of intelligence existing in those whom he addresses. He speaks for the purpose of conveying to them some special truth, generally a moral one, and He uses language best calculated to convey it, without raising for their mystification irrelevant questions. Now on the supposition that there were in remote parts of the world, races of men that Noah knew nothing of, and between whom and the Adamites there had never been the slightest relation of intercourse, what more natural and what more proper than that God should have spoken of the Deluge as universal? It was universal to Noah's world.

Conservative. If I saw any necessity for believing that there were other races of men then existing, if I had not strong reasons for believing the contrary, I might perhaps admit that the language used does not totally preclude your idea.

Theorist. This just meets the case. Let us now inquire whether there is or not a necessity for believing that the existing races of men, the Negro, Mongolian, Papuan, American, Caucasian, all head up in Noah.

Conservative. At the very outset there is this difficulty. If there were other races than the Adamic, you will doubtless regard them as, in common with the Adamic, sinful. If so, is it not strange that they should have been exempted from the chastisement that came upon the Adamites?

Theorist. That chastisement had reference not merely to sin, but to extraordinary sin. There has always been sin in the world but only once a deluge. There was something special in the guilt of the Adamites; for the reason that there was something very special in their privileges. There has always been a race specially endowed, favored with special revelations, and subjected to corresponding responsibility. The Jews were lifted higher than others, and they were cast lower. And to this day there are highly favored and deeply responsible nations on the earth. The Adamites were, so to speak, Antediluvian Jews.

Conservative. This is reasonable enough. But after all what does it weigh against the great truth every where implied in Scripture, sometimes distinctly asserted, that we are all members of one family, whose head, Adam, was holy and fell, involving us all in the consequences of his fall.

Theorist. Well, we will look at this.

NOTES FROM AN INTERLEAVED BIBLE.—1 Thess. II. 6 'Nor of men sought we glory,—we might have been burdensome.' The burdensome explains the glory. Sought not to be supported in honorable independence. 'Of others.' Christians in other places.

8. 'Our own souls.' Shown by giving life-toil rather than be chargeable to them.

9. 'Laboring night and day we preached.' Laboring when he was not preaching. With his frugal habits it was probably not necessary to labor at night, except when the day had been taken up with preaching. Phil. IV. 16, he says, Ye sent once and again unto my necessity; a necessity caused by want of time for manual labor, or by not being able to get such employment.

10. Missionaries should attach importance to the opinions entertained of them by Native Christians.

11. 'Exhorted, comforted, charged every one, as a father his children.' Both the duties of a pastor and of a father, here well indicated.

12. 'Walk worthy of God.' In a way to reveal his character, the principles of his government, the nature of his kingdom. The walk of faith. When we act as though we did not believe every tittle of God's word, we dishonour him.

13. 'We thank God because ye received the word as the word of God.' Why? Because of the Spirit of God in Paul leading to preach rightly, to preach God's very truth; because of the miracles whereby God bore testimony unto the word of his grace; because of the Spirit of God in them disposing them to be candid.

'Effectually worketh.' An expression denoting continued activity. The word does not slumber in the heart. It is like leaven, like seed.

16. 'Forbidding us to speak to the Gentles.' Nothing so embittered the Jews against Paul as his exhibition of the same promises to Jews and Gentles, and their reception indiscriminately into the same church.

18. 'Satan hindered.' By inciting wicked men. God could have overcome the opposition, but saw not fit to, having other work for his servants.

19. 'Are not even ye?' And we too; for who does not owe much to Paul?

III. 5. 'Sent to know your faith.' They had given good evidence, (I. 5,) but Paul would not rest in past evidence. He sent very far to get this information. Ministers should be solicitous to know the present faith of their people; it is as liable to fluctuations as their bodily health is. They should visit them personally or have them visited by reliable persons.

7. Such are the 'comforts' of the godly minister.

9. Christians themselves fail to appreciate the gifts bestowed on them; there should be some one to appreciate them; Paul desired to be that one.

10. 'Faith' here spoken of as the whole of religion.

11. God and Christ here spoken of as controlling providence.

12. An exhortation to love is very powerful when supported by a reference to a man's own undeniable example.

12. 13. Love is holiness.

OCCASIONAL DISCOURSES.

"*Though he had done so many miracles before them, yet they believed not on him.*" John XII. 37.

We have seen why they should have believed. How came it to pass that they remained uninfluenced by these considerations? What caused them to remain, in spite of these mighty arguments, unbelievers? The answer

may help us to understand why many who now live within sight of the way of the tree of life, obey not the gospel of Christ.

These Pharisees, Scribes and elders occupied a very important religious position, among their contemporaries. They claimed to be the true and authorized interpreters of God's will to man. The key of knowledge was in their hands. It was for them to say what the Scriptures meant. And their claim was for the most part conceded. It is true that there was not unanimity among them. There were Sadducees in the Sanhedrim. But the Pharisees had the chief influence. A few verses on, we are told that there were among the rulers some that were only hindered from confessing Christ, by fear of the Pharisees. Now the instinct of self-preservation is hardly stronger than that which binds men to their social position when it is one of any eminence. The Pharisees and elders felt that if they acknowledged Jesus of Nazareth to be the Messiah, it would be a death-blow to their position, with its attendant power and honor and affluence. A Messiah not first accredited with them and by them introduced to the people, would demolish speedily the fabric of their greatness. They would stand forth very much as impostors; men who had pretended to be in the counsels of God, and whom God was now, in the most momentous transaction ever witnessed on earth, utterly ignoring.

And they were committed to teaching that was directly opposed to the teaching of Christ. They were teaching salvation by works; and among the works prescribed, were many denounced by Christ as uncommanded of God, while many things commanded in the Scriptures were set aside by them. According to Christ's teaching, they utterly misconceived the great things of Scripture, and did dishonor to it and to God, by their commendation of vain traditions. It is useless to point out all the antagonisms of Christ's teaching and theirs. The opposition was manifest to all that heard Christ. No evil had ever been more bitterly denounced by them than that of schism; how should they, the pillars in God's house, the heads of the established church, acknowledge themselves schismatics and sit down with the common people, the ignorant rabble, at the feet of Christ? How should they ever bring themselves to admit that these rude, illiterate Galileans, the disciples of Jesus, were their superiors in the knowledge of divine things?

And Jesus had charged home upon them many iniquities. He had terribly assaulted that snow-white reputation of theirs, charging them with hypocrisy, covetousness, oppression, unfaithfulness to God and man, and making it out that they were as colossal in guilt as they claimed to be in righteousness. Now even an ordinary, undistinguished member of society, arms himself with every weapon he can lay hold of to resist an attack upon his moral character; how much more would the lordly Pharisees do this.

They read the Scriptures. But then they carried the same mind with which they listened to Christ, into the reading of the Old Testament. They had eyes for the perception only of what seemed to tally with their own teaching; ingenuity only for the purpose of forcing passages to speak what they approved. They heeded, they remembered, they spoke about those passages which seemed to lend a support to their views. The prophecies concerning the Messiah were of a varied character; they spoke of the glory of his kingdom; they spoke of his humiliation and suffering; of his triumph; but also of his rejection; among his subjects appeared Jews and Gentiles; spiritual and temporal elements gleamed through the prophecies; heaven and earth, time and eternity seemed strangely combined in them. What more natural than that the Pharisees, solicitous before all things of their own position and aims, should have sought among these varied representations only what favored the scheme of prophecy which that position and those aims demanded?

Then, the Pharisees were intent on worldly pleasure. They had a great idea of making *the best* of this life, by means of ease, comfort, enjoyment. They could ill bear the thought of recognizing one who required of his disciples to deny themselves, take up their cross daily, and follow him; and would certainly greet in no friendly or candid spirit the evidence of his Messiahship.

They had but a feeble sense of personal sin. They were righteous in their own estimation; they pleased themselves with the idea that they were heaven's favorites; Christ's Gospel was for the unworthy and the helpless; it met with nothing responsive in them. Why should they put themselves into the category of Samaritans, publicans and sinners?

Once more; they could not believe on Christ, because they had no true faith in God. Had they believed God they would have believed on Christ. They knew not the life of faith the filial, trustful, hopeful, submissive, uncomplaining, unpresuming spirit of a true believer. They were carnal in their views and calculations. How can ye believe, said Christ, who receive honor one of another and seek not the honor that cometh from God only? Faith teaches to value the honor that cometh of God; unbelief occupies itself only with what man can do and give.

Some will say, All these are reasons perhaps why they would not wish to believe; but where there is evidence, must not men believe against their wishes?

The Bible speaks of an evil *heart* of unbelief. The mind is powerfully influenced, in its judgment of evidence, by the feelings. A strong desire not to believe, hinders a man from heeding the evidence presented, and leads him to attach extraordinary value to mere straws of evidence that look the other way. An overweening parent is not easily brought, in some cases nothing will bring him, to see the faults in his child. See the intensity of feeling with which the Pharisees threw themselves upon every word and act of Christ's that could be construed amiss; his work on the Sabbath day, his entertainment of sinners, his forgiveness of sins. He casteth out devils by Beelzebub, they said, and, shut their eyes to all his wondrous works. As a matter of fact, men believe what they conceive it to be their interest to believe, in other words that they wish to believe. The recognition of this pervades society, as is seen in the choice of jurymen; they must be men not likely to be biassed by their feelings for or against the prisoner.

Correspondence.

To the Editor of the "Bombay Guardian."

PREACHING TOUR IN KOLAPOOR.

My Dear Editor,—When laid aside from duty by severe illness a few months ago, we much feared we should be unable to encounter any more the fatigue and exposure of this village work. But the cooler weather revived a strong desire to visit a portion of our field we had never seen, and we have just been enabled to accomplish one of our longest and most laborious preaching tours.

In sending you a few fragments from our journal, I do not propose to give conversations, arguments and details of preaching services, deeply interesting as most of them were, for these are well nigh endless, and have become pretty familiar to all readers of Missionary reports and journals.

But if by mentioning a few places eligible as new centres of missionary effort, and a few facts illustrating the present state of superstition in our field, we can thus elicit more sympathy and prayer in its behalf, our wish will be accomplished.

Our first point of much interest was *Kagul*, a small town of some 5,000 idolators, about 12 miles from Kolapoor, the capital of a *Jaghire* having 70 different villages and a total population of 30,000. This *Jaghire*, 20 miles long by 15 broad, embracing 300 square miles, lies mostly in the fertile valley of the *Doodgunga*, its fertile soil covered with luxuriant harvests, and its numerous villages, each nestling in a grove of shady trees, presenting a picturesque and pleasant view to the eye.

The original proprietor of this *Jaghire* sported the brief name and title of *Jysing Rao Ghatgay Surji Rao Wuzaret Mab*—a representative of the aristocratic *Ghatgay* family of some note in Hindustan proper. The late *Baizee Bae Saheb* was of this same family. The Kagul *Jaghire* was bestowed on *Jysing Rao* by *Yusoof Adil Shah*, the last king of *Beejapoor*, and the grant was confirmed by the emperor of Delhi. For many years it remained as independent as *Neepani* or the neighbouring *Puntwurdhun States*, but in the long struggle of the Kolapoor Rajah to maintain his supremacy and claim to the whole Maharatta empire on the ground of being the only lineal descendant of the great *Sivajee*, the Kagul chief took sides with Kolapoor; and when the contest ended in disappointment, and the Kolapoor state was reduced to nearly its present limits, Kagul very naturally became a dependency of Kolapoor; and with the exception of temporary rebellions and confiscations, it has remained so to the present time.

But like most of the original chiefs and noble families of India, this branch of the *Ghatgay family has declined and nearly become extinct.* The proprietorship of this Kagul dependency is now vested in an old lady of some 80 years, known as *Maia Saheb*, or *the Bae Sahib*, the widow of the last Ghatgay chief. In her name the whole administration is conducted—civil and criminal—by a Brahman karbhari and his subordinate officials.

The *Bae Sahib* kindly invited us to occupy her garden-house just outside the town—a nice two-storied bungalow built in European style, in a beautiful garden full of choice trees, fruits and flowers. We found it a pleasant retreat and remained there three days, though we did not allow its comforts, or the gathering of these historical reminiscences, to divert us from our special work. Each day we had our preaching interviews with the people of Kagul and managed while there to visit a dozen of the surrounding villages. We found a flourishing school in Kagul supported by the *Bae Sahib*, with 125 intelligent young lads making good progress in study. Here there were some hundreds of good readers and an eager demand for our Tracts and Books, scores of which were purchased at our low nominal prices. Our preaching audiences were large, and though we encountered some Brahminical astuteness and sophistry this readily gave way to sober reasoning, and the result of our interviews was pleasant and hopeful of good. The *Bae Sahib* invited Mrs. W. to visit her. We found her living in the centre of the Native town in a large *wada* or palace built by old *Jysing Rao* after the model of the famous palace of *Deeg* in Northern India. She received Mrs. W. and the children behind the *pudida* while I busied myself with an audience of some 50 intelligent men in the ante-room. On such occasions a missionary's wife finds facilities for making known the Gospel to minds which he cannot reach. The dear old lady developed no knowledge of Christianity in her conversation with Mrs. W. but listened reverently to all she said, expressed a wish to know and worship the true God, and a purpose, as soon as she had adopted an heir to succeed her in the inheritance of the estate, to dismiss all worldly cares and devote her whole time and thoughts to God and a preparation for the other world. We left her and her attendants with a feeling that it is solemn business to bear God's message of salvation to such souls *just once in their whole life-times*—to see their minds aroused, dimly

apprehending the elements of divine truth, and then to turn our backs upon them never to meet them again till they and we come up before God in the Spirit world. *Solemn* business! The Lord forgive us if we ever fail to value and use rightly such precious opportunities —and forgive His Church and people too, that they send not men enough, with burning love to Christ and souls, to place one permanently in every such centre of influence. O that some young man, now girding himself for life's work, would fix his heart upon this locality, make *Kagul* his *home*, its political area his parish, and the enlightenment and conversion of its 30,000 idolators the one object of his life.

One item I must mention for its bearing on the nature and origin of Hindu idolatry.

In the beautiful garden, not far from the bungalow in which we stopped, I observed a temple comparatively new in appearance. Passing near it I had the curiosity to look in at the idol. It was the statue of a man and like the temple of modern make. I asked the gardeners what god it was. Some said *Mahadeo*, (great god) but most of them merely called it *dev* (god). Not satisfied with their replies I catechised an old servant of the *Bae Saheb* who had been on the premises 30 or 40 years, and who, though unable to read or write, had his cranium stuffed to overflowing with volumes of historical facts. From this old man I learned that the idol is a veritable statue of *Rowji Kakudi Saheb*, a faithful old karbhari of the estate under *Jysing Rao*, who when dying some 30 years ago left a large sum of money with directions in his *death-letter* (will) to use it in building this temple, carving his statue, consecrating and deifying it by sacred Brahminical rites, and performing daily *pooja* before it to the end of time The thing was done. The name of *Raoji Kakudi Saheb* is remembered only by a few of the oldest people, and when these die will be wholly forgotten, as also the origin of the temple. But the temple itself of massive cut stone, will endure for ages, and the new god enshrined in it will continue to be worshipped by succeeding generations *in perpetuo*—unless Christ sends new fire from Heaven into the hearts of His Church and people, inspiring more earnest efforts to obey His last command.

In the love of the Gospel,
Yours Sincerely,
R. G. WILDER.

Kolapoor, Feb. 9, 1867.

Epitome of News.

SATURDAY,—FEBRUARY 2, 1867.

—*Pioneer*:—"We have received intelligence that Shere Ali was decisively defeated on the 16th of January last, near Kelat-i-Ghilzie, by Azim Khan and Abdul Ruhman Khan; a victory which could hardly have been anticipated, and which it is not improbable has come too late to save the capital from Fyz Mahomed and Jelaloodeen, who are advancing upon it from the North-West and East respectively."

MONDAY,—FEBRUARY 11.

—The railway between Florence and Rome is at last completed.

—The English Mails of January 18th arrived on Saturday: Heads of intelligence:—A dreadful accident has occurred in the Regent's-park. The ice gave way while crowded with people, and some hundreds of people were immersed. Thirty-seven bodies have been recovered, and it is feared more are still under the ice.

Sir George Yule is to succeed Mr. Grey as a member of the Governor-General's Council.

Great distress exists at the East end of London, the number of persons deprived of work by the depression of trade is estimated at 27,000.

Signor Tonello is about to return to Florence. His mission is stated to have been brought to a successful termination, but it only relates to ecclesiastical matters.

The Pope has suppressed Protestant worship within the walls of Rome.

The Imperial patent relating to the reorganization of the Austrian army has given great offence in Hungary, and an address proposed by M. Deak has been adopted by both Houses of the Diet, declaring the measure unconstitutional, and calling upon the Emperor to withdraw it.

Marshal Serrano has made his escape into France.

The telegraphic news from America with reference to the impeachment of President Johnson is very vague. The question appears to be still under discussion in the House of Representatives.

Among the deaths reported during the week are those of Colonel Vincent Matthias, Madras Retired List; Capt. F. D. Saunders. Madras Retired List; Mr. G. S Forbes, late of the Bombay C. S., the Marquis of Exeter, Dr. William Brinton, M. Victor Cousin, and M. Ingres.

—*Overland Mail*:—"The accounts of the destitution at the east end of London are heartrending. There are upwards of 9,000 persons receiving relief from the parish of Poplar alone. There are besides these many men who had saved up considerable sums out of their earning in the Post Office and other savings' banks. These men have hitherto been living upon those hard earnings, and have not yet applied to the parish for relief. Altogether, says a letter in the *Times*, there cannot be much less than 16,000 men and their families who are at the present moment suffering from the depression of trade. 'I have visited,' says the writer, 'many of the homes of these suffering and destitute mechanics, and the state of utter wretchedness is truly heartrending; the rooms are completely bare of furniture; no chairs, bedding, or tables. In many of the houses there was no fire in the grate, and the children were crouching together like sheep in a pen for the sake of warming each other.

"Up to January 12 the funds being raised by the Lord Mayor of London for the relief of the distress consequent on the recent colliery explosions amounted to nearly 18,000*l*.

"Apropos of the introduction of horse-races on a large scale into the United States, Mr. Hughes, M P., writes to the *New York Tribune*, of which journal he now acts as London correspondent, as follows:—"Of all the cankers of our old civilization there is nothing in this country approaching in unblushing meanness, in rascality holding its head high, to this belauded institution of the British turf. It is quite true that a very considerable section of our aristocracy is on the turf, but with what result? Shall a man touch pitch and not be defiled? There is not a man of them whose position and character have not been lowered by the connection, while in the majority it ends in bringing down their standard of morality to that of blacklegs, and delivering over their estates into the grasp of Jew attorneys. The last notable instance among our *jeunesse dorée* is that of the Duke of Hamilton, who succeeded to a clear 70,000*l*. a year some three years ago, and who is now a pensioner of his creditors in the ring, while the old palace of the Douglass is at the order and disposition of the celebrated Mr. Padwick. This gentleman at his Derby dinner this year entertained three dukes, two marquises, and six earls, and I believe there was only one untitled man at the board; all of those under the thumb, or anxious to cultivate the esteemed favours of this 'giver of all good things.' Just consider for one moment what our modern system of betting has brought us to. A reliable tip is that which the most scrupulous young gentlemen on the turf desires above all other earthly blessings before a great race; that is to say, some private information which may enable him to overreach his dearest friend or his own brother, if he can induce him to take the odds."

"M. Erdan, the correspondent of the Paris *Temps*, writing to that paper from Rome, on the 6th Jan., says that the Romans generally, whether intent on conciliation or otherwise, appear to him very excited, and that a repressed agitation pervades the city. He states that England is striving hard to bring about a reconciliation between the Papal and Italian Governments."

"The Neapolitan monasteries disappeared with the last day of 1866. The suppression was completed without any incident worthy of record. Very little, indeed, remained to be done, as most of the monastic establishments had been already vacated, and there were not more than seven or eight where the fraternities continued to reside on sufference. The lay brethren will receive their pension, and be turned into the world to employ those powerful sinews which are proverbial at Naples in healthy and useful labour, while those in priests' orders in some cases congregate together, as in the case of the fraternity of St. Martino, who have taken a house near the Castle of St. Elmo. Whenever a church was attached to the monastery, two or three priests, and as many lay brothers, have been left to continue in the offices of religion, the selection having been made under the direction of the civil authorities."

"A prospectus has been issued at New York of an East India Telegraph Company, with a capital of 5,000,000 dollars, for the purpose of "connecting all the principal seaports of the Chinese empire with the Collins line across Behring's Straits, with San Francisco and New York and the Russian Government line to St. Petersburg, and with London, Paris, and all the principal cities of Europe. It is stated that there are now wanting only 850 miles of wire to connect New York with Pekin."

"It is stated that the northern telegraph connecting Europe with America, viâ Russia, will soon be in working order. The moderate amount necessary to complete the line will, it is believed, enable the directors to send messages for about one-half the sum now charged by the existing company."

"Nine first class theatres have been burned in the United States, within ten months."

"There are on an average two suicides a day in Paris."

"M. Victor Cousin was born in 1792. Under Thiers, Cousin was for six months Minister of Public Instruction: As a philosophical teacher, Cousin was an idealist and platonist, then a follower of Kant and the critical school, then a follower successively of Proclus, the Scotch school, of Hegel and of Schelling."

—Florence, Jan. 21st:—"A Decree of the Emperor Napoleon modifies the organism of the Government. Discussion on the Address is suppressed, and the right of putting questions substituted. Proceedings against the Press will be placed within the jurisdiction of the correctional tribunals. The right of meeting will be regulated by special law.

The French Ministry is modified. Fould the Financial Minister, has resigned."

—*Punjaub Times*:—"It is rumoured that the concession for the three lines—the one from Mooltan to Kootree—the junction from Baroda to Agra—and the line to Peshawur, will be given simultaneously by the Home Government. It was reported on good authority that the first line to be constructed would be the most important one, that from Baroda to Agra through the Central Provinces, but it is more probable that at the representation of the Indian Governmedt what is called "the missing link" will be completed about the same time."

—87 men, including two officers, in pursuit of some Indians in Dakotah territory, U. S. were drawn into an ambush and horribly massacred, leaving nothing but their carcasses to tell the tale. This will probably lead to another Indian war.

—*Bombay Gazette*:—The fuller telegram we publish this morning helps to explain the curt statement that the whole French Ministry had resigned. It appears that Napoleon—alarmed probably by rumours current in Paris before last mail left that M. Theirs had prepared three speeches, one on Mexico, one on French finance, and the third on the scheme for the reorganization of the army—has overthrown his own Constitution, withdrawn the small measure of freedom accorded to the opposition in the Legislature and the Press, and in fact prohibited public discussion of any of the acts of the Government. It is hard not to believe that a crisis is approaching in France."

—*Home News*:—"The ornamental water in Regent's-park has been, this week, the scene of a deplorable accident. In consequence of the severe frost, which caked the entire surface of the lake with a solid sheet of ice, thousands of persons ventured upon the frail footing, for the purpose of enjoying the pleasure of skating. Not without warning from the icemen, and certainly not without ominous premonitions from the ice itself, which cracked and exploded in every possible direction, the congealed crust gave way, and hundreds of persons were submerged in the freezing water. A few managed to battle their way to land, and received every care and attention which skill and humanity could suggest. A great number, however, perished; and, up to the hour of this writing, 37 deaths have been recorded. The causes of the tragedy are manifold and complex. It is asserted that, if the park-keepers had not broken the ice at its point of contact with the banks, it would have been impossible that the accident could have occurred."

TUESDAY,—FEBRUARY 12.

—H. E. the Commander in Chief arrived yesterday from Kurrachee.

—*Times of India*:—"The engine driver of a goods train, proceeding from Poona to Sholapore, on the

night of the 1st instant, about 12 o'clock, felt a sudden check, when near the 130th mile post. The engine was thrown off the rails, and damaged slightly, The night being very dark nothing could be ascertained correctly until the folowing morning, when Mr. Smith proceeded to the spot on a small truck. It was then found that a most diabolical attempt had been made to throw the train off the line. About sixty large stones had been placed acros the rails, and over a culvert There is also a very high embankment at this place, so that had the wretches succeeded in their design the consequences would have been fearful." Two suspected Natives have been committed for trial.

WEDNESDAY,—FEBRUARY. 13

—Mr. Souter has resumed charge of the office of Commissioner of Police.

—The following is an extract from Dr. Bhau Daji's address at the meeting last Monday :—"A sincere tribute of applause is due to Sir Bartle Frere, not only on account of the highly liberal and enlightened principles by which his public conduct has been so peculiarly characterized, but because his private virtues have particularly excited our admiration, gratitude, and respectful affection. The accessibility, the absence of all form, and the urbanity with which Sir Bartle has always received persons of this country of all classes, and the affable and unrestrained manner with which he has condescended to mix in their society, can only be ascribed, as in the case of Elphinstone, to those amiable, generous, and high-minded sentiments which shine so conspicuously in his every word and action. In fact no truer or wiser friend have the natives of this country found than Sir Bartle Frere. Having spent the best period of his life in active and arduous duties in this country ; having minutely studied its languages and the customs of its people, Sir Bartle Frere's sympathies could not but be with those over whom he has ruled with rare industry, ability, and wisdom. No governor in this country can be great or good without throwing his four doors open, that is without making himself freely accessible. (Applause.) Five years ago, I visited the principalities of Bengal, Behar, and the North-West Provinces, and whenever the name of Sir Bartle Frere was mentioned, native or European spoke of him in the warmest terms of praise. Last year I visited Central and Eastern India, there indeed I met with many natives who had never heard of Sir Bartle Frere, but they at the same time did not know where Bombay was, or that it was under British rule. To shew that nothing has escaped the vigilant eye of Sir Bartle Frere, I will relate but one instance. On the very first day of introduction, Sir Bartle had something to say to every one who he thought was inclined to be useful to his country. His Excellency suggested to me the desirability of examining the ancient and extensive libraries of Jesulmere, which have not been visited by any scholar since the time of Col. Tod. This object has been carefully carried out by me with Sir Bartle Frere's assistance, and the result which will be shortly published will be hailed, I feel certain, as most satisfactory by the literary public. To Sir Bartle Frere's suggestion we owe the splendid photographic volumes brought out by the Committee of Architectural Antiquities of Western India. The humblest artizan, where he has exhibited originality or genius, has met with liberal patronage. With all this attention to details, measures for the consolidation of the Empire, for the promotion of public works and just government, have received full and enlightened attention."

—H. E. Sir Robert Napier, in laying the foundation-stone of St. Andrew's Church, Kurrrachee, Feb. 6th said :—"The Reverend Mr. Middleton on behalf of this congregation, did me the honor to invite me to perform the ceremony of laying the Foundation Stone of St. Andrew's Church.

Although I am not of the Presbyterian persuasion, it affords me much gratification to be thus connected with the erection of a suitable and commodious place of worship for the Presbyterian congregation of Kurrachee.

I gladly accept the opportunity of expressing my deep respect and reverence for the Presbyterian Church, a Church for ever connected with the establishment of religious liberty and freedom of conscience.

It is only justice to the Minister of the Scotch Church in India to bear testimony to their zealous and patient devotion to their Master's service, their kind and loving ministry to the soldiers who may be placed under their charge, and their cordial co-operation with the local military authorities in every measure tending to preserve good order, or for the soldier's welfare, or to promote the worship of God.

There is no place where Churches and Ministers of the Gospel are more required than in sea-port towns and there is a special interest attaching to a Church on the shore of a foreign land. How many anxious and beating hearts enter these to seek for comfort, or to pray for the safety of some loved object about to incur the perils of the deep! How many fervent thanksgivings are there poured out in gratitude for safety from dangers past!

Let us hope and pray that the blessing of God may rest upon this work, and that countless thousands for long ages to come, may receive spiritual hope, comfort and peace within its walls."

—The new Grand Opera House in Paris, is to cost £ 800,000.

THURSDAY,—FEBRUARY 14.

—Hongkong, 1st, *via* Galle :—Foreign Ministers accepted Stotsbashi's invitation to visit him at Osaka. It is supposed that negotiations will be concluded respecting opening of Hiogo.

Agreement signed between Japanese and Foreign representatives respecting new settlement at Yokohama.

Additional taxes have been imposed on opium.

—The Rajah of Bhownuggar arrived in Bombay on Tuesday.

—Mr. DeGa, accused of criminal breach of trust, has been found guilty and sentenced to three years' rigorous imprisonment.

FRIDAY,—FEBRUARY 15.

—*Times of India* ; telegram, Calcutta, 13th :—The public meeting held here last night to concert measures for the relief of the impending further distress in Orissa, was presided over by His Excellency the Viceroy, and proved very successful.

A subscription list was opened, which H. E. the Viceroy headed with Rs. 10,000, and in addition eight firms subscribed Rs. 2,500 each.

The meeting appointed a committee to invite subscriptions from all parts of India, and it was also determined to appeal for assistance to the public of England through the London *Times*.

—The following telegram, dated Jan. 18th, was despatched to Lord Cranbourne by the Viceroy :—

"I find that the entire failure of the winter crop in large tracts of Orissa, consequent on the inundation of last autumn, makes it necessary that the people of those tracts should be largely supported by charity for the next nine months. There are also upwards of fifteen hundred orphans entirely depending on charity. Under these circumstances, it will be a great assistance if subscriptions can be raised in England. It is estimated that £100,000 will be required for purely charitable relief. We cannot hope to obtain here anything like that sum, after the liberal manner in which the Indian community has already subscribed. The above sum is exclusive of a large expenditure by Government in providing employment and in importing grain for sale, the loss on which will fall on Government."

On Jan. 21st Lord Cranbourne returned the following answer :—

"Your telegram received and sent to the Lord Mayor. He thinks no subscriptions could be raised here. I have made enquiries, and think he is right.

"Distress here from panic, frost, and strikes is terrible, and engrosses public attention."

—*Times of India* :—"We regret to learn that a telegram was received in Bombay yesterday morning, conveying the information that Mr William Birks, Manager of the Madras Branch of the Agra Bank, Limited, was killed by a fall from his horse on the morning of the 12th instant. He was a widower, and has left no family."

—The Acting Senior Magistrate acknowledges receipt of *an old hat* for the destitute.

—Another G. I. P. train thrown off the line, through points misplaced.

—Deaths last week, 366.

—Antone Santiago, who killed Faustina (both being in a state of intoxication) has been found guilty of culpable homicide, and sentenced to a year's imprisonment.

—*Friend of India* : "The progres made by the Port Canning Company during the past two years is remarkable. When last the present writer visited the place not a house was visible save the Cutcherry, not a road was made except the Strand. Now a hotel far finer than any out of Calcutta is almost ready, the Company's offices promise to surpass those of Calcutta merchants, a brick bazar is fast rising, a native gentleman has built a large house, several merchants have new godowns on their lots, half a dozen jetties such as Calcutta might envy awaiting traffic, a "girdiron" is ready to receive ships requiring repairs, roads intersect the rising town and above all a gigantic rice mill is well advanced."

—*Bombay Gazette* ; Alexandria :—"The religious movement towards Romanism amongst the Armenians of Zeitoun, Marash, and other districts of the ancient province of Lower Armenia, and their acceptance of the supremacy of the Pope, have attracted the anxious attention of the Armenian Patriarchate at Constantinople. The Patriarch received strong local assurances that the movement has in great part its origin in the despair into which the Armenian population of Zeitoun and the other districts had been thrown by the banishment of their four chiefs." The chiefs have now been permitted to return, and the word is that the converts are returning to the Armenian Church.

—*Bombay Gazette* :—We hear that the Government of Bombay has forwarded for the approval of the Supreme Government a plan for reducing the extent of some of the unwieldy collectorates in this Presidency, and increasing the total number of collectorates to eighteen.

TELEGRAPHIC NEWS.

London, Jan. 31st.—Advices from New York state that President Johnson has vetoed the Bill admitting Nebraska into the Union.

The new German Parliament will be opened on the 24th February.

Feb. 1st.—Captain Sherard Osborn has been appointed Managing Director of the Telegraph Construction and Maintenance Company.

Feb. 2nd.—Advices from New York of yesterday's date state that a Bill has been passed by Congress restricting the power of President Johnson to make State appointments.

Feb. 4th.—Dr. Milman, the newly-appointed Bishop of Calcutta, was consecrated at Canterbury on Saturday last—It has been announced that the Prince of Wales will reside in Ireland during a portion of the year.

Feb. 5th.—Parliament was opened to-day by the Queen in person.

Her Majesty's Speech from the Throne, of which the following is a summary, states that the present relations of Great Britain with Foreign Powers are satisfactory.

Her Majesty's Ministers had suggested to the United States a mode of amicable settlement of the questions still pending between England and America, which, it was hoped, would be met in a corresponding spirit of friendship by the people of the United States, and thus remove the grounds of a possible future misunderstanding between the two countries.

Referring to the disturbances in Candia, Her Majesty's speech says discontent had prevailed in some of the provinces of Turkey, and an insurrection had in consequence broken out in Candia. Conjointly with Russia and France the British Government had endeavoured to improve the relations of the Ottoman Porte with its Christian subjects, so far as was consistent with the rights of the Sultan.

The Delegates from the British North American Provinces, who recently met in England, had agreed upon a scheme of confederation, by means of which the whole of those colonies might be united under one administration.

Her Majesty had heard with deep sorrow of the calamity which had befallen India in the prevalence of a famine which had pressed heavily on the provinces in Lower Bengal and Orissa. Instructions had been given to the Government of India to make the utmost exertion for the mitigation of the distress which still existed in those provinces. The blessing of an abundant harvest in the past autumn had now materially improved the condition of the suffering districts.

The Queen's speech then proceeds to state that the restoration of public confidence in Ireland might probably lead to the discontinuance of an exceptional legislation in that portion of the Empire.

Attention would again be called by Government to the question of the representation of the people in the House of Commons, and Her Majesty trusted the deliberations of Parliament would lead to the adoption of measures freely extending the franchise without disturbing the balance of power.

Several measures are announced to be brought forward in the ensuing Session, including a Bill

for the improvement of the relations between land-owners and tenants in Ireland, and a Commission to enquire into Trades Unions.

The directors of the East Indian Railway have announced the issue of £1,000,000 additional capital.

Count von Belcredi, the Austrian Premier, has resigned. Baron von Beust has been appointed to succeed him.

Feb. 6th.—The Official *Gazette* of yesterday contains the Royal Warrants relative to the distribution of the Banda and Kirwee prize money.

Government will announce their intentions respecting Reform on Monday next, the 11th inst.

Advices from Vienna state that Baron von Beust, the new Austrian Primier, is forming the new Ministry. The plan of the Extraordinary Reichsrath which had been matured by the Emperor has now been abandoned.

Feb. 7th.—Advices from Washington state that in yesterday's sitting of Congress the Reconstruction Committee presented a Bill dividing the insurrectionary States into five separate districts under military government.

Feb. 7th.—Advices from New York state that the Washington House of Representatives had ordered the preparation of a Bill to prevent the further contraction of the currency during the present year.

The Jamaica Committee has obtained warrant to arrest Lieutenant Brand.

INTERFERENCE IN FOREIGN MISSIONS

(From a report adopted at the last meeting of the American Board.)

(Concluded from our last.)

But more to be deprecated still are the legitimate effects of such an aggression on native converts, and the people at large Its influence may be, and in the particular instance above referred to it seems likely to be, by God's grace, overruled for good; but still much evil must arise. Churches composed of babes in Christ, with the little knowledge and moral strength which converts from heathenism must be expected to possess, are easily desolated and rent by contentions. It was so in the churches founded by the Apostles. Two opposing ecclesiastical systems cannot, without great harm, be presented in rivalry before such communities. Bishop Selwyn, the faithful occupant of the English Episcopal See in New Zealand, declared himself against such a presentation even when there may be the utmost charity among the missionaries, and said: "We make a rule never to introduce controversy among a native people, or to impair the simplicity of their faith. If the fairest openings for missionary effort lie before us, yet if the ground has been preoccupied by any other religious body, we forbear to enter."

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The argument from alleged defects and want of success is one liable always to be controverted. It is by no means available only to those who have lately chosen to make it their defence for a course of action which is visited with the condemnation of the great body of evangelical Christians throughout the world. If we were to imitate an unworthy example, the discredit of which belongs alone to the individuals who have furnished or sanctioned it, it would be easy to make out a justification for our going, with what we could plausibly claim to be our better ecclesiastical polity and methods of missionary working, into a field long possessed by the Church of England; for in no field cultivated by a mission of the American Board have such lamentable developments been witnessed, on which a charge of grievous missionary failure might, with much appearance of truth, be founded, as have recently occurred in New Zealand, in one of the most successful of the missions of that Church. But God forbid that we should thus aggravate an affliction which calls forth our deepest sympathy, and in which we see no just ground for impeaching the fidelity or worth of the agency employed.

In conclusion, the following affirmations are submitted to the consideration of the Board:—

1. The Apostolic rule of proclaiming the gospel where its sound has not been heard, not building on other men's foundations and boasting in a line of things made ready to our hands, is one to be acknowledged as in accordance with the spirit of the gospel, honorable to the Christian name, and of the highest expediency in conducting foreign missions.

2. For different denominations of evangelical Christians to operate upon the same heathen or unevangelized people, or among the same people just emerging into the light of a saving Christianity, is earnestly to be deprecated, as unnecessary to a full scope for missionary exertion, an uneconomical distribution of missionary agencies, embarrassing in the carrying out of wise and necessary measures of missionary policy, endangering rivalry and conflict of interests between the missions by effects produced on native helpers, schools, congregations and churches belonging to each, and sometimes leading to distracting and otherwise injurious controversies between the missions and their friends and supporters respectively.

3. With the partial exception of certain great centres of population and commercial ports, which, being natural entrances to different inland fields, should to a certain extent be considered common ground, wherever mission labor among a people speaking the same language, they ought to confine themselves within well defined geographical dividing lines; and native converts educated by one mission, employed by it, perhaps ordained to the ministry by it, should not be taken into employment by another mission without the cheerful consent of the one from which they come; since the contrary course, especially if higher wages are also given, works strongly against the desirable end of raising up vigorous, self-governing, self-supporting, native Christian communities.

4. All evangelical missions and their supporters ought so to rise above partisan feeling, whether it be "sectarian" or "churchly," as to cherish a spirit of unity and brotherly love towards one another, each rejoicing in the success of every other, and instead of disparaging and hindering others, each doing what is consistent with truth to sustain the entire body of evangelical missions in the good opinion of the Christian Church and of the world.

THE LAST THURSDAY IN FEBRUARY.

It is known to many of the Missionaries in this country that for several years past the last Thursday in February in each year has been observed by a considerable portion of the church of Christ in the United States of America, as a day of Special Prayer on behalf of all institutions for the education of the youth of that country. So manifest have been the blessings granted in answer to prayer that one after another different denomination of Christians have united in that observance, until almost if not quite all evangelical denominations of Christians are bound together in one united concert of prayer on that day that God would pour out his Holy Spirit on all institutions of learning throughout the country. And never have the benefits resulting from that concert been greater or more marked than when the greatest union among the various denominations of Christians has prevailed. Indeed the measure of blessings received seems generally to have corresponded in a very remarkable degree to the extent of this union among Christians of every name and to the hearty earnestness with which the day has been observed.

The knowledge of these facts has so deeply impressed the minds of a number of the Missionaries laboring in the Punjab, that they have agreed to unite in the observance of that same day in the same manner with reference to the educational interests of this country. They have agreed to set apart that last Thursday of February 1867, as a day of Special Prayer on behalf of all the institutions of learning throughout India. In this will be embraced all Universities, Colleges and Schools of all grades and classes, for males and females., Mission Schools, Government Schools, Private Schools, in short all institutions of learning whether Christian, Government or Heathen, that God would pour into these fountains of knowledge the salt of Divine grace and make them sources of influence for good to this country and the world. By this means the Brethren feel that they may reach many hearts and many institutions to which they have access in no other way. Government and the Heathen may shut out the Bible and Christian books and Teachers but they cannot shut out the Spirit of God.

It is therefore earnestly desired that all God's people throughout the country who desire the spiritual good of this people, who believe in the converting power of the Holy Spirit and in united prayer as God's appointed means for securing that blessed influence, should unite in earnest prayer for the out-pouring of the Holy Spirit upon all institutions of learning throughout the land. Those who have already agreed to it have also agreed that they would close their Schools on that day and invite all their Scholars who feel disposed to attend the public religious exercises that may be appointed for the day in their several churches or other places of worship.

It is further more specially requested that all religious journals of every denomination would copy this article or in such manner as may seem best to them give notice to their readers of the proposed concert of prayer.—*Madras Church Missionary Record.*

THE BENGAL SOCIAL SCIENCE ASSOCIATION.

The Bengal Social Science Association is now an accomplished fact. We hope and trust that the Society, under the leadership of the Hon'ble Mr. Seton-Karr, and the exertions of that indefatigable sociologist, the Rev. Mr. Long, will be an instrument of good to the country. The Provisional Committee, appointed to draft a scheme for the formation of the Association, judged wisely in not affiliating it to the Association in England, and in assuming altogether a local and independent position. Such a position is calculated not only to keep up the interest of intelligent native gentlemen in the Association, but also to impart a peculiar value to its published transactions. It is a pity that the ticklish subject of race was at all mooted at the preliminary meeting held the other day at the Metcalfe Hall. The question was, whether the European or the Native element, should preponderate in the Association. Some were for the predominance of the former and some for that of the latter; while Babu Roma Nath Tagore, with his usual good sense, said that the European and the Native elements should be half and half. For ourselves, though considering Mr. Tagore's proposal a fair one, we think that, at least for some time to come, it would be better for the interests of the Association if there were at first a preponderance of the European element. We have great admiration for the spirit of patriotism manifested by Dr. Mahendra Nath Sircar, who advocated a decided preponderance of the Native element; but with all deference to his judgment, we humbly think it would greatly benefit the infant Association to have the assistance of a great many European gentlemen. When the institution has obtained stability of character, it may then, but not till then bid adieu to European co-operation; indeed, the European gentlemen will be but too happy then to retire altogether from its management.

There is one observation which fell from the lips of the Hon'ble Babu Roma Nath Tagore, which we do not understand. He is reported to have said—"Seven hundred years of social oppression had unfitted his people, not from intellectual exercises of a certain sort, but had shut them up within narrow limits as regarded most of the large practical questions which were to come before this Society." Why *seven hundred years?* Why not seven times seven hundred? Roma Nath Babu evidently thinks that social oppression in Bengal began with the conquest of the country by the Mahomedans. Nothing can be a greater mistake. Was there no social oppression during the sway of the Hindu kings, when the institutes of Manu were in force, and when the restrictions of caste were sacredly obligatory? The fact is that in ancient times, when the country was independent, there was greater social oppression than there could have been in the time of the Mahomedans. In those days of Brahmanical ascendancy, the priestly class must have had the upper hand in every thing, while the Sudras must have been reduced to the level of slaves. Suppose for a moment that a Social Science Association was got up at Gour in the good old days of the Hindu kings. Would a person of the social standing of Babu Peary Chand Mitter, the Honorary Secretary of the Bengal Social Science Association of the year of grace 1867, have been appointed Honorary Secretary of the Bengal Social Science Association of the year, say, 867? Impossible. Why, if the Baboo had lived in those brave old days, he might have been seen standing at the door of the Association room, with a *garoo* and a *ganchha* in his hands waiting to wash the feet of some sacerdotal member. The Mahomedan conquest of Bengal, instead of originating social oppression, only relaxed the fetters of Brahmanical despotism, and imparted some life and freedom to those classes of Hindu society which had been reduced to the lowest state of servitude.

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THE BOMBAY TRACT AND BOOK SOCIETY.

THE annual meeting of the Bombay Tract and Book Society was held in the Bible Society's Rooms on Friday February 1st. There was a large attendance of the friends of the Society. Major Annesley presided. The meeting having been opened with prayer by the Rev. Mr. Carss, the Chairman called upon the Secretary to read the Report of the progress of the Society during the past year.

The following is an abstract of the Report.

We have to record the decease of the Rev. James Mitchell, who was in connection with this Society from the beginning. With Dr. Stevenson he prepared the Marathi Tract known as the *Poona Dialogues;* he also wrote in 1833 the *Way of Salvation,* Marathi: new editions of which still continue to be published. Our Reports have often been enriched with his letters.

NEW PUBLICATIONS.—*Commentary on Genesis.*—Mr. Baba Padamanji. After forty years of a missionary life of unceasing activity, his inclination for the work of the Lord suffered no abatement; it was his meat to do his Master's will; he died in the field.

A Garland of Christian Doctrines.—Mr. Baba Padamanji.

The Commentary on Genesis is translated from Dr. Jamieson's Critical and Explanatory Commentary. The translation is freely made, and here and there are original observations, elucidating the text or pointing out analogies between the customs of this country and those mentioned in Genesis. This is a valuable addition to our Marathi literature. Our Native Christians will need but to study it with care, to be in a position to answer many of the objections that are advanced by sceptical young men, and their minds will be quickened by the opening up of many passages of which perhaps they had before but an obscure apprehension.

A Garland of Christian Doctrines.—This work has been prepared especially for the class of sincere enquirers who have some vague ideas of Christianity, but who wish to know distinctly what its doctrines are. For such it will prove a very useful work of instruction. The Missionary will often find that it is just what he needs to put into the hands of one who is desirous of becoming acquainted with the Bible and who needs to be guided to an understanding of its tenets. The different sections of the book treat of Repentence, Baptism, Prayer, the Bible, Salvation, Our Lord Jesus Christ, the Holy Spirit, the Lord's Supper, the Sabbath, Faith, Heaven, Satan, Hell, the Resurrection, the Judgment, and Consecration. In the discussion of these matters, many erroneous views are taken up and refuted. This book is well worthy of Mr. Baba's reputation, and is another addition to the list of excellent works, which by the help of God, he has been enabled to present to his countrymen using the Marathi language. We hope the day is not distant when they will fully recognize their obligations to him for his work of faith and labour of love.

We have published for the Christian Vernacular Education Society, *A short History of Maharashtra* for the use of schools, also by Mr. Baba Padamanji. There have been long in use one or two histories of Maharashtra and the Marathi people, but there was a want felt which neither of the existing histories exactly met. This work is of about 90 pages 12 mo. It has been got up with care and contain a good deal not found hitherto in Marathi works on this subject. It is well adapted for the purpose for which it has been written.

A series of Sheet Lessons in Marathi for beginners has been published. They are designed for Vernacular schools. The difficulties of Marathi orthography are here dealt with in a way to carry the pupil easily forward, a way not known to *puntojis* of old.

A German Tract prepared by Mrs. Deimler, with especial regard to the fallen women who use that language, and of whom there are unhappily so many in Bombay, is entitled Verloren-Gesucht-Gefunden. May its earnest appeals be hearkened to.

Some letter paper with a Marathi text printed at top, has been provided for the use of Native Christians and others who have occasion to write Marathi letters.

A new edition of Mr. Baba's *Comparison of Hinduism and Christianity* having been called for, the work has been carefully revised by him and, it is believed, considerably improved.

Twenty-two books and tracts (72,750 copies) have been printed in 1866; besides five (15,700 copies) for the Christian Vernacular Education Society.

The vernacular issues amount to 91,162, besides 18,899 for the Christian Vernacular Education Society. Of imported tracts, chiefly English, 46,000. The vernacular issues have been in the following languages: Marathi, Guzerati, Hindustani, Hindee, Sanscrit, Arabic, Persian, Portuguese, Canarese, Tamil, Teloogoo, Chinese, and Malayalim.

The Report embodies letters from a number of Missionaries testifying to the usefulness of the publications,

The contributions amounted to Rs. 1,709. We have to go back 20 years to find a year when the contributions fell so low. Proceeds of sales Rs. 6,962; of which for vernacular publications Rs. 1,300.

Net proceeds of rent Rs. 2,111.

Remitted to England Rs. 4,769. Paid for printing Rs. 3,582. Depository Rs, 857. The postage account is considerably in excess of former years, in consequence of a very unlooked for enhancement of the Indian rates for book-postage.

A catalogue of Native Publications, prepared by the Educational Department, specifies 178 Sanscrit and 400 Marathi works, published in Bombay, chiefly in the last 15 years. Books reciting the praises of Hindu deities are numerous in this list. A book containing the 1,000 names of Vishnu has gone through 22 editions in less than 50 years. Of the *Bhugawat Purana* (1786 pp. folio) eleven editions have been printed in 20 years. The *Mahabharut* (sold for Rs. 55 a copy) and the *Ramayana* are on the list. In 1857, according to the list prepared by the Rev. J. Long, 571,670 publications were printed for sale by natives in Bengal. Thirty years ago (says Mr. Murdock, Agent of the Christian Vernacular Education Society, than whom no one is more competent to speak about these matters) the productions of the native presses in India were but a small minority, contrasted with Christan publications; now they constitute an overwhelming majority. Southern India is covered, he says, with an amazing network of agencies for selling native books.

The Bombay Tract and Book Society has published in all, since the beginning, 180 works in Marathi. Our printing in 1866 fell behind the issues to the extent of 20,000, for the simple reason that we had not the means to print more. Evidence is not wanting that the books are read; that they are carried to places where the sole testimony of the Gospel is unknown; that they exert an influence which is traceable in many instances, presumable in more. We sincerely hope that the Christian public are not going to relax their efforts in what relates to the circulation of Christian truth, at the very time when the call to go forward is so loud.

DOMESTIC OCCURRENCES.

BIRTH.

HARDING—February 10th, at Sholapoor, the wife of the Rev. C. Harding of a son.

MARRIAGES.

BENTLEY—JAMES—February 5th, at Broach, W. Bentley, Esq., to Mury, eldest daughter of T. James, Esq., of Amrolec.

SUTHERLAND—CRAIG—Feb. 6th, at Mazagon, by the Rev. D. Macpherson, James Sutherland, P. and O. Co.' service, to Ann, youngest daughter of the late Alexander Craig, ship carpenter, Aberdeen, Scotland.

DEATHS.

PENNEY—February 14th, at Malabar Hill, D. J. E. Penney, Esq., second son of Lord Kinloch.

HARDING—February 11th, at Sholapoor, Julia, the wife of the Rev. Charles Harding, American Mission.

DONELLY—At Sohagpore, James, the youngest son of Mr. W. Donelly, Store Clerk G. I. P. Railway, aged six years.

ELIZABETH—Feb. 8th, at Poona, Anne Elizabeth, relict of Major William Crampton Green, late of the Bombay Army.

GIERSTEN—Feb. 1st, at Barry Hall, near Belgaum, Wilhelmina, infant daughter of Mr. and Mrs. Giersten, Superintendent of Police, Belgaum, aged 1 month and 7 days.

MINTER—January 10th, at Edinburg, of inflammation of the lungs, James Edwin, Minter aged 24 years, only surviving son of Mrs. Helen Hern, Bombay.

The following sums for the *Guardian* have been received since January 30th: Mr. Coen, Rs. 24; Mr. Graham, 12; Mr. Shand, 12; Mr. Lidbetter, 12; Mr. Auron, 12; General Birdwood, 31-9-8; Mr. Watchman, 3; Mr. Showell, 12; Mr. S. Khursadjee, 12-12-0; Rev. J. W. Gardner, 15-4-0; Rev. A. Hazen, 15-4-0; Mr. Turner, 12; Mr. Sims, 12; Mrs. Ritchie, 18-8-0; Mr. Purvis, 3; Major Annesley, 12; Mr. Sands, 31-8-0; Mr. S. Macpherson 12; Mr. Young, 9; Rev. S. Eduljee, 14; By. Secretariat, 24.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

Just received:

Memoir of Colonel Wheler, by Major Conran	Rs.	2	0 0
The Chronicles of an old Manor House by Geo. E. Sargent,		2	4 0
Christie Redfern's Troubles. Published simultaneously in England & America		2	0 0
Christian Manliness. A book of examples and principles for Young Men		1	11 0
Christianity in its relations to Social Life.		1	2 0
George Wayland, the little Medicine carrier		0	9 0
Bible Sketches and their Teachings for young people, by Samuel B. Green		1	6 0
The Fishers of Derby Haven, by the author of Fern's Hollow		1	2 0
Packets of Illuminated Texts		0	9 0
Leisure Hour for 1866 bound		3	15 0
Passages in the Life of an Indian Merchant: being Memorials of Robert Brown, late of Bombay. By Mrs. Colvin.		3	12 0
The Scripture Pocket Book, with Almanac &c. &c. for 1867		1	2 0
Scenes in the Life of St. Paul, by the Rev. Dr. Howson. Illustrations by Prioli.		3	6 0
Beauties and Wonders of Vegetable Life		2	0 0
The Antobiography of a French Protestant, condemned to the Galleys		2	0 0
The Spanish Peninsula, its History, Condition and Prospects		2	0 0
Jonah the Prophet, by Professor Ganssen.		1	2 0
The Sweet Story of old		1	0 0

MR. JOHN T. T. BROWN,

UNDERTAKER, SCULPTOR, & ENGRAVER.

No. 7, Bellasis Road, Byculla, and 7, Petty Staff Lines, Poona.

REQUIRED an English School Master for the Mission School at Aurangabad. A Native convert is preferred. Salary Rs. 35 to begin with. Apply to Revd. James Wilson, Aurangabad.

THE Annual Public Meeting of the Supporters of the Bombay Scottish Orphanage will be held in the Free Church, Esplanade, on Monday, the 18th Instant, at half-past 5 P.M.

Business.

To receive the Report of the Committee for 1866.
To Consider a Code of Rules for the future management of the Institution.

The Public are respectfully invited to attend.

A. J. HUNTER,
Chairman.
F. A. Spencer.
Honorary Secretary.

Publisher's address: "Oriental Press."—Editor's address: Tract and Book Depository.

Terms of Subscription: Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient).

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